

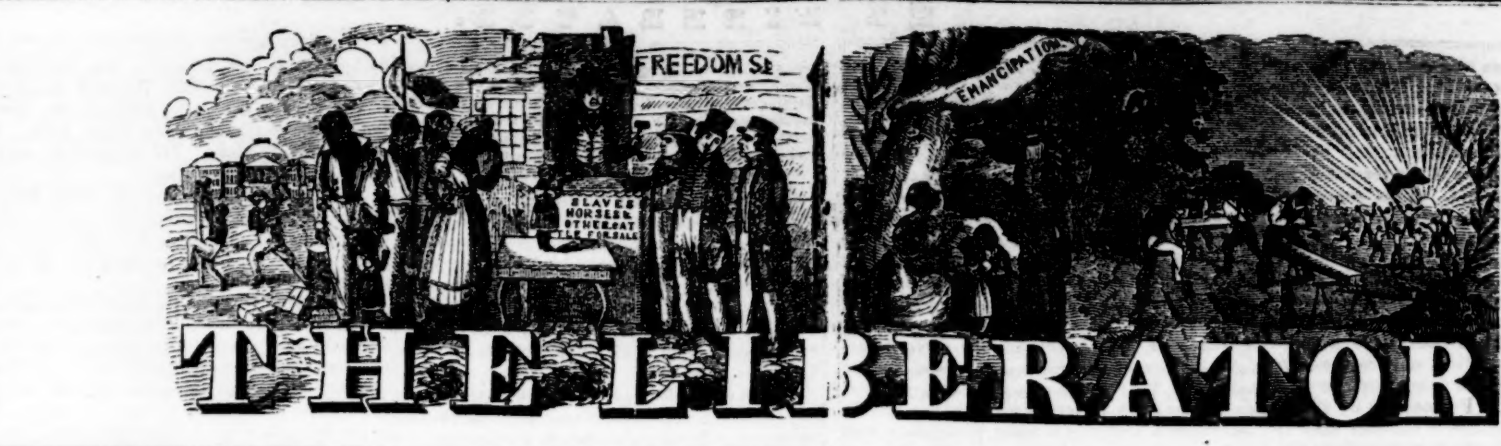
See H. C. Wright

THE LIBERATOR

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T. NO. 25, CORNHILL, BY
W. Lloyd Garrison, Editor.

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AGENTS.
BANKS.
S. H. Benson, Boston. Nathan Winslow, Portland.
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VOL. VIII. OUR COUNTRY IS THE WORLD, OUR COUNTRYMEN ARE ALL MANKIND. NO. 44.
BOSTON, MASSACHUSETTS. FRIDAY, NOVEMBER 2, 1838.

ANTI-SLAVERY.

A. S. CONVENTION AT NORTHAMPTON.

We are indebted to a highly esteemed abolition friend in Northampton, for the following interesting sketch of the speeches delivered at the late Anti-Slavery Convention in that place. Since that meeting was held, the Washington Globe has stated that the Texas Minister, in a note to the Acting Secretary of State, declares that inasmuch as the impression appeared still to remain upon the public mind in the United States and Texas, that the proposition for the annexation of Texas was still pending, he has been instructed by his Government to communicate to that of the United States its formal and absolute withdrawal of that proposition. See what fanaticism has accomplished!

THE ANTI-SLAVERY CONVENTION HERE.

Considered a highly respectable and interesting meeting. To me, who am accustomed to a warmer abolition atmosphere, it seemed deficient in zeal; but enthusiasm, upon any subject, does not characterize the valley of the Connecticut. I believe a large proportion of the inhabitants regard slavery with conscientious abhorrence; they would generally vote right on all constitutional questions connected with the subject; but few among them are ready to exclaim, 'Let justice be done, though the heavens fall.' Few among them have clear and undoubting faith that if justice is done, the heavens certainly will not fall.

THE HIGH GROUND TAKEN BY BROTHER GODDARD.

He was followed by Stanton, who spoke in his usual brilliant and effective way. He charged abolitionists to carry their consciences to the ballot-box, and not be guilty of the inconsistency of praying for good rulers, and voting for bad ones. He said we ought not to puzzle ourselves with attempts to decide the remote consequences of right actions—we were to act in obedience to the light that shone around us at the present time; and as we moved on in the progress of great principles, we should find sufficient light around us still. To my surprise and delight, the resolutions, which required a perfect sacrifice of party preferences on the altar of freedom, were some of them adopted unanimously, and none of them had more than three or four dissenting voices. God gave them strength to act as they have resolved!

THE ANNEXATION OF TEXAS WAS THE NEXT SUBJECT.

Mr. Child made a short speech, to prove that the danger of annexation was by no means past; that vigilance was never more needed; and that a drowsy security on this subject would assuredly prove fatal to the cause of freedom. He asked why a people so notoriously destitute of religious principle and feeling, a people who, to obtain their lands, made no scruple of swearing to observe the Catholic religion, were all at once seized with such a sudden fit of devotion? Why were they calling for missionaries and Theological establishments from the United States? Why did they make these appeals to the most numerous and influential sects? Why were they so ready to swallow their own oath, and join in the popular American sentiment against the Catholic church? Had we not reason to believe all this a mere artful attempt to intertwine themselves with the religious sympathies of the United States?

A PORTION OF OUR TROOPS HAVE LATELY, FOR THE SECOND TIME, BEEN SENT INTO TEXAS, WITHOUT THE SANCTION OF LAW, NOT TO FIGHT WITH INDIANS IN BATTLE-ARRAY, BUT FOR FEAR THAT INJURED PEOPLE WILL RISE.

A most natural supposition for men whose own consciences are in arms. The President of Texas hastens to welcome this military band, as brethren from his beloved native country, and orders his troops to unite and co-operate with them against a common enemy. Here is a new form of identifying their interests with ours; a new proof that they are seeking to form an inviolable bond of sympathy with us, in hopes that the outward form of Union will soon follow. Being unable to conquer our repugnance in a direct way, they are at work secretly and in detail, as the Lilliputians fettered Gulliver by tying down each particular hair, while he was sleeping. Mr. Child asked if our government were really opposed to the annexation, why was Mr. Forsyth Secretary of State and of Foreign Affairs? He was accused by a British member of Parliament, late ambassador in Mexico, of having a pecuniary interest in Texas land speculations. Mr. Forsyth does not deny the charge; neither government nor people require any investigation of a matter so serious; and he, of all men in the world, continues to manage affairs between the United States and Mexico! Will he put any obstacle in the way of annexation? Will he not rather lend us into a war with Mexico to obtain it, when such a step would quadruple the value of his land?

IN VIEW OF ALL THESE CIRCUMSTANCES, IS THERE NOT REASON TO DREAD THAT TEXAS WILL BE ADDED TO THE UNION, WHILE WE SLEEP AT OUR POST, JUST AS HER INDEPENDENCE RECEIVED A HURRIED RECOGNITION, IMMEDIATELY AFTER THE PRESIDENT HAD GRAVELY PROCLAIMED TO THE PEOPLE THAT HE CONSIDERED SUCH A MEASURE HIGHLY INJUDICIOUS?

Mr. Phillips spoke on the same subject, earnestly, gracefully, and fluently. He said the numerous newspaper paragraphs in praise of Texas bravery, indicated a strong party in the South and West favorable to annexation. He thought the silence of our enemies was most ominous;—it only proved that they were busily and insidiously resorting to cunning, as far more effectual than open force. They wished to lull us asleep with the belief that we were conquerors; and if we were not vigilant, the sword would be taken from our sleeping hands, and the standard stolen from our very tent. He thought the fellowship, co-operation, and complimentary intercourse between the ambassadors of the United States and agents who are seeking to be acknowledged as ministers from Texas in foreign courts, indicated too much sympathy between our government and the Valley of Rascals. If it were not so, why is Mr. Poinsett appointed Secretary of War, when the only difficulties likely to occupy the attention of that department are our relations with Mexico and the Indians? Were not the government fully aware that the ruling idea of Mr. Poinsett's whole life, the predominant end and aim of his political existence, was the annexation of Texas to the United States?

OUR COUNTRY IS THE WORLD, OUR COUNTRYMEN ARE ALL MANKIND.

FRIDAY, NOVEMBER 2, 1838.

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On their arrival, one of the number notified the meeting of their object, and advised the people to disperse, assuring them, that if they did not immediately, they would employ means to compel them. Upon this the ladies started, and gradually the rest followed. The editor of the *Banner* states that the abolitionists are a majority of the Conference, and that the Society contains about one hundred members.

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The committee know no reason for impeaching or suspecting the testimony of these witnesses, apart from the fact, that they are Slaveholders, and interested in the system whose enormities are exposed in the Narrative.

ALEXANDER H. EVERETT.

Dorchester, October 22d, 1838.

Friend Garrison:—
As Mr. 'Up to the Mark' in your last number considers Hon. A. H. Everett a doubtful advocate for the slave and the rights of man, by publishing the enclosed correspondence, it may serve, in a measure, to dispel the doubt of your correspondent alluded to, and also of many others, who are in the dark, relative to Mr. Everett's views on slavery. I will say, I am personally acquainted with Mr. Everett, and with his views on the great and commanding topics connected with the inalienable, moral and political rights of all men, and am sure Mr. Everett will be 'up to the mark.'

Yours, dear sir, unalterably for the slave.

ORIN P. BACON.

ROXBURY, Nov. 3, 1837.

Dear Sir—I received your letter of the 25th ult. in due course of mail, but was prevented by an engagement which called me from home for a few days, from replying to it before.

The period, immediately preceding a contested election, is less favorable than some others for an unbiased expression of opinion; and I might, perhaps without impropriety, refer you for my views on the subject of slavery to my published writings. I have on several occasions, not connected with the political affairs of the day, distinctly stated my conviction of the essential injustice of slavery, and my belief, founded in part on historical evidence, of the natural equality of the colored race with our own.

These opinions, which I still entertain, indicate what would be my course, if called to vote upon the question stated in your letter. But as you have requested me, evidently with motives of a friendly character, to give a particular answer, and as the usage of the country authorizes a proceeding of this kind, I cheerfully comply with your desire, confining myself to the narrow limits which the little time now remaining before the election renders necessary.

I am satisfied that Congress has the constitutional power to abolish slavery and the slave trade in the District of Columbia and the territories, and to prohibit the slave trade between the States.

I am aware of no good reason why this right should not be exercised without delay. In that case there would be no territory, belonging to the Union, out of which new slaveholding States could be formed, and the question whether such States ought to be admitted, would be virtually precluded. If, however, it were at any time submitted to me, I should answer it in the negative. The annexation of a foreign State with or without slaves, would probably be regarded as unauthorized by the Constitution.

The right of petition and of free discussion are not contested in the abstract by any one, nor is the former, as I conceive, exposed to any serious danger.

Nothing can prevent the citizen from transmitting a petition upon any subject to his Representative in Congress; and any attempt which may be made in that body to give to petitions on slavery a direction different from that which is usually given to others, would be met by instantaneous reaction, as we have seen in the experience of the last few years.

The right of petition I consider, therefore, as entirely secure. The same, unfortunately, cannot be said of the right of free discussion. This is not only endangered, but for the present at least, is actually lost. The newspapers of every day bring to our view the account of some new case, in which a printing press has been seized and thrown into a river—a public meeting broken up—a citizen tarred and feathered—scourged—and, too often—I add with horror, put to a violent death by a lawless mob, for no other cause or crime than the free discussion of the subject of slavery.

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The committee abstain from any detail touching the credibility of the greater part of the Narrative, that would unnecessarily protract this statement—they will only present the substance of the testimony furnished by the letters above cited.

THE MOB WAS ONE HUNDRED STRONG.

T. F. Larimer, of Essex County, the same whose letter was published in the *Beacon*.
3. There has been no intermarriage between the Larimores and Roanokes, Brockenbroughs or Scotts, for the last fifty years, if ever.
4. The late Mr. Brockenbrough, of Charlottesville, never held a slave who was brother to James Williams.
5. Neither John Smoot, described in the Narrative as a planter of Powhatan; nor John Green, and Benjamin Temple, as administrators on the estate of the elder Larimore; nor John Gatewood, as the master of Williams' wife, and as living about four miles from Mount Pleasant, are known as having at any time resided in said county or elsewhere.

THE MOB WAS ONE HUNDRED STRONG.

6. Neither is such a man as Stephen Randall known ever to have resided in Caroline County.
7. Nor has John Scott, a respectable merchant of many years standing in Fredericksburg, ever resided in Richmond.
There is but little, if any thing, set forth in the Narrative and denied in the letters, that can fairly be considered as matters, merely of opinion—about which a person of hasty or weak judgment might be expected unscrupulously to err. The statements are of Facts on the one side—met by *absolute denials* on the other. That one of the parties has *intentionally* misrepresented is placed beyond all doubt. The committee called on, in the discharge of their duty, to say which, in coming to a decision, have scrupulously guarded themselves against the influence of the prevailing prejudice, which would lead them to decide of course, or hastily, against a *black*, where his testimony was contradicted by a *white*. Thus prepared, as they feel themselves to be, for impartially weighing all the circumstances of the case, they have been drawn fully to the conclusion,—that the statements in the Narrative, so far as they are cited above, and contradicted by the writers of the letters, are wholly false, and therefore they cannot with propriety ask for the confidence of the community in any of the statements contained in the Narrative. Without waiting longer for answers to letters that have been addressed to several persons in Alabama, the undersigned presented, at the last meeting of the Executive Committee, a Report in accordance with the opinion expressed above.—Whereupon, it was resolved,

THE MOB WAS ONE HUNDRED STRONG.

'That the Special Committee prepare, as soon as may be, a statement in relation to said Narrative, to be inserted in the *Emancipator*; and that the Publishing Agent be directed to discontinue the sale of the work.'

THE MOB WAS ONE HUNDRED STRONG.

In accordance with this resolution, the foregoing statement is submitted.

JAMES G. BURNETT, Secy.

LEWIS TAPPAN, Com.

THE MOB WAS ONE HUNDRED STRONG.

A letter to the editor of the *Boston Atlas*, dated at Cincinnati, says:—
The abolitionists in this country (with but three or four exceptions) voted for Duncan and the administration ticket, and I doubt not they gave at least 400 votes. These votes of course turned the scale; and in the State, where there are 10 to 15,000 abolitionists, if they have gone, as they undoubtedly have, for the Van Buren party, why the Whigs are surely beaten, and that badly too. Thomas Morris, U. S. Senator from Ohio, a warm abolitionist, has been travelling through the State for some months past, and can probably tell what the inducement has been to the abolitionists, to join their strength with that of the nullifiers of South Carolina.

THE MOB WAS ONE HUNDRED STRONG.

The editor of the *Atlas* remarks on the subject as follows:—
'The conduct of the Ohio abolitionists, in supporting the Loco Foco candidates, is very easily explained. Last winter, when Calhoun's slavery resolutions were under discussion in the Senate, Morris of Ohio, the Loco Foco Senator, was the only northern man who dared, or who chose, to encounter the insolence of the southern Senators, and to say a word in vindication of the large and respectable class of northern citizens who entertain abolition opinions. Morris is himself a professed abolitionist, a fact which he did not hesitate to avow; and though set upon from all quarters with great fury, he maintained his ground with much spirit and ability. Every body said that he was ruining himself; and that while he could have no hopes from the Whigs, he was putting himself into a state of hostility with all the members of his own party, and for a time it was so. But mark the result. The bold, decided, honest stand, which Morris then took, and took alone, has not only secured his own re-election to the United States Senate, which at that time was looked upon as a thing entirely hopeless,—but it has given the State of Ohio to his party! The abolitionists turned out in a body to secure the re-election of Morris. For this purpose, it was necessary to obtain a Loco Foco majority in the State legislature; and their hand being in, they voted at the same time the Loco Foco ticket for Governor and Congress. Here is a chapter which all trimming politicians will do well to study!'

THE MOB WAS ONE HUNDRED STRONG.

RIOTS IN NEW-YORK.
The N. Y. Gazette gives the following account of a disgraceful scene which occurred in that city on the evening of 9th October:—
'On Sunday night, Masonic Hall was nearly filled with a mixed multitude of friends and foes, to hear Fanny Wright, the high priestess of infidelity, lecture on her anti-religious and political doctrines, as 'she understands them.' It was soon apparent, however, that she was not at home, in her new lecture room, and that more opposers and supporters of her doctrine, than friends and supporters of her person, were present. She was soon assailed with hisses, and after she had lectured for nearly an hour, a fight sprang up, and then another and another, until six sturdy fellows of antagonizing faiths and fists, were pounding and bruising each other most magnificently. The combatants of this church belligerent were, however, soon arrested by assistant Alderman Crolius, of the 6th ward, and Justice Taylor of the upper police, aided by some officers, and one fellow was sent to the watch house, but soon after discharged. The fight over, the most strange and discordant noises and hisses were uttered, with the cries of put her out—put the old—out—down with her, &c. &c. accompanied with sundry expressions too indecent to mention, until the lecturer was compelled to retreat to her covert, and cease to clamor against religion, monopolies, and banks, and the lecture was consequently broken up. It was evident there was some disposition in some of the ruder portion of the assemblage, to use violence of a very degrading kind, to the lecturer, whose disciples were too few, (the women present included) to protect their petticoated divinity. She was frightened, and had to rely upon the protection of Alderman Crolius, and Justice Taylor, who led her out of the room, and up the street, followed by nearly a thousand and shouting after her. These gentlemen then placed her in a carriage, and conducted her to her home in Canal street unharmed. The scene in the hall was most disgraceful.

THE MOB WAS ONE HUNDRED STRONG.

Since the above scandalous outrage was committed, another riot took place on Sunday evening, Oct. 21st, in New-York, when Mrs. Darusmont (who call her Fanny Wright) attempted to deliver a lecture in the Masonic Hall. At the close of the lecture, a great multitude of mobocrats assembled in front of the Hall, who attempted to seize the lecturer, amid a horrid din of oaths, and shouts, and imprecations. She, however, made her escape, but with great difficulty. Several females, who were at the time passing the Hall, were assailed by the ruffians, and shamefully treated. It is the mode to be put down or to build up infidelity!

THE MOB WAS ONE HUNDRED STRONG.

There is an Estate in Powhatan County, of but little value, called Mount Pleasant—but it has not been owned or possessed, in the memory of the existing generation, by any one bearing the name of Larimore, or any other name resembling Larimore.

2. No such man as the Larimores described in the Narrative, or any other of that name, has been known, at any time, to have resided either in Powhatan County, or in any of the neighboring counties; or in Richmond, either in summer or winter. There is but one family named Larimer (none named Larimore) known as having resided in Virginia. This consists of two brothers only; one of them, a few years back, removed to Florida,—the other is Geo.

POLITICS IN PENNSYLVANIA.

As specimens of the manner in which the sacred cause of inalienable human rights (irrespective of the complexion of a man) has been handled by the two great political parties in Pennsylvania, we present to our readers the following extracts—merely premising that the Harrisburg Keystone is a decidedly flaming democratic paper, and yet is one of the most brutal, ferocious and merciless enemies of the colored race, to be found in this despotic republic. It exults at the administration of Lynch law to the abolitionists, and is, of course, an ardent supporter of the Colonization Society. Now for a sample of its democracy!

ABOLITIONISM.—The proof that Joseph Ritten is an abolitionist, and that he has lent his influence to carry out his principles, and further that he does not believe any clear and conclusive, man doubts the fact. Let no man who now votes for Ritten in the face of this proof, hereafter pretend to be opposed to abolitionism, for even his neighbors will not believe him. His inconsistency and hypocrisy will be too glaring. —Harrisburg Keystone.

From the same paper:

ABOLITIONISM.

The friends and promoters of this incendiary doctrine, and its disgusting and dangerous consequences, have met with a signal and severe rebuke in the late election in our State. Gov. Ritten, a known abolitionist, having, as it were, by stealth, crept into the executive chair—Pennsylvania was made the battle ground, on which they intended to fight the democracy of the Union, and the theatre of their disorganizing operations. Although very few in number, yet, leagued with other factions and parties, equally unprincipled, they hoped to succeed. Gov. Ritten was so much their tool, as to aid them in all their measures, forward all their plans, and yet, for political purposes, keep aloof from their operations, and deny that he was one of them. This base act did not succeed, as we proceed by requested testimony, that he had not only avowed their views, but expected by his alliance with them, to receive their support for re-election, which, added to his other strength gained by no less dishonorable means, would enable him to triumph over democratic party, which he had, after many favors received, so basely deserted and so ungratefully sought to destroy.

The friends of the UNION—the friends of good order—and all those opposed to the demoralizing and disgusting tenets of abolitionism, both in Pennsylvania and elsewhere, have great cause for gratitude and rejoicing, at the noble stand which the Keystone State has taken in this matter, and the victory which her unconquerable democracy has obtained. We have shown to our southern brethren that Pennsylvania can never be bowed to the dark spirit of abolitionism—that she will stand firm by the sacred compact made by our fathers, and never endorse the doctrine of Garrison or Thaddeus Stevens, as to its being either void or contrary to the Declaration of Independence. Abolitionism, as connected with and sustained by the government, will be no more known in Pennsylvania for 20 years at least. —Keystone.

Again:

DEMOCRATS ATTEND.

The democratic citizens of Dauphin county are requested to meet at the Exchange, in Walnut street, on Saturday evening next, at 7 o'clock, to make arrangements for a proper celebration of the glorious victory achieved by the democracy of the Keystone State, over the combined forces of Federalism, Bankism, Abolitionism, Anti-masonry and Whiggery—and to do such other business as may be brought before the meeting.

MANY.

The following appears to be from the pen of a dough-face go-between. Of the perspicuity of its style, and the force of its logic, we shall say nothing.

From the Lebanon Morgenster.

The friends of Porter, instead of keeping their eyes on the main principles of the opposition party, charge Ritten with being an abolitionist. Abolitionism has taken a technical meaning, and by it is now understood the entire abolition of slavery in the South, put in the enjoyment of civil and social privileges, if not the amalgamating of blacks and whites. Justice demands that the charge against Ritten should be contradicted. It could never be proved, and to say the least of it, it is a shameful calumny to those who make slavery a political question. Instead that Ritten should be made to feel the displeasure of our citizens, the just displeasure should fall upon the heads of those who make it a political matter, to excite the mind of the public on this sensitive and danger-threatening subject.

Who does not remember the many frightful scenes and mobs which the slave question has already brought on in this peaceful land? And what can be done to increase this furious spirit, until it at last makes this whole Union a desolate waste, than to make slavery a political hobby? Let the public reflect upon this important subject, and examine whether it is right, or whether a party is not highly censurable for being so inconsiderate as to make slavery a political question. The Ritten party, (although we do not sanction their main principles,) certainly deserve more credit for their course, than the Porterites. The former have shown and expressed a desire to leave the slave question out of politics, whereas the latter have in almost every proceeding of their meetings raised the unreasonable cry of 'abolitionism,' 'slavery,' 'black and whites,' &c. &c.

A whig paper thus shows up the hypocrisy of an opponent:

The Sentinel says, if Mr. White, the Loco Foco candidate in a western district in this State, is an abolitionist, he will be defeated. We look for that, but his defeat will not be a consequence of his abolitionism, but of his locofocoism. Every Van Buren man, every sublim, knowing him to be an abolitionist, as they nominated him with the same knowledge, risers at abolition convention, and signed the resolutions of the abolitionists, and returned to his constituents laden with the honors of abolitionism, and received as a reward a nomination to Congress.

We refer to this matter, not to censure or applaud, but to demonstrate to our readers how hollow-hearted, how hypocritical is the locofoco cant about abolitionism. They will pelt missiles, because, like a Franklin and a Rawle, he is opposed to slavery; but when it meets their purpose, they will elect a man as their own candidate for an office, who is foremost among the ultras of abolitionism; and what is more, they will nominate him for Congress, where, if any where, abolition principles may be made operative upon the affairs of the Union. Van Burenism has become such an amalgamation of opposites, that it sticks in the nostrils of decent people. —U. S. Gazette.

Here is another whig thrust:

The Republican seems to have a great horror of abolition, although but two years ago their

taste for amalgamation was so strong, that one of the writers for that paper said that if it were the custom in this part of the country, he would have no objection to take a darkie to his bosom—such as Col. R. M. Johnson took to his. This is a fact which many of the readers of the Republican may recollect. That paper was then apologizing for the Colonel's dark taste, in order to reconcile the people to it. The Republican could then excuse Dick's disgusting will; but now it strains and stretches wofully at abolition! Dick, with his thick-lipped fellow with our friend Price, who, now-a-days, appears ready to mob and lynch any one even suspected of abolition. For ourselves, we are opposed to all amalgamations, whether they be Dick Johnsons or individuals of less distinction—call them abolitionists or anti-abolitionists. —Westchester Register.

But the following caps the climax, by way of showing up the political hypocrisy of such papers as the Keystone, on the subject of amalgamation:

ABOLITION—PRACTICE VS. THEORY.

The Loco Focos were so fearful that the display of the friends of Ritten, who poured in from the country on Saturday last, would produce desertions from their ranks, that in the evening they made a desperate attempt to muster their forces. Accordingly, as soon as the darkness rendered it impossible to distinguish colors with certainty, they began to collect their followers at Prince's by blowing tin horns, ringing bells, huzzing and hallooing, and afterwards formed a procession through the streets, making as much noise as a body of savages going to battle.

In their exertions to get up a large procession, they mustered into their ranks black and white young and old. 'Judith's town' was ransacked, and all the negroes that they could muster in the borough, were formed into their ranks, and made to swell the procession opposed to abolition! We were not in town, but we were informed by several gentlemen of respectability who saw the made up of negroes, and a still larger one of boys of all colors and sizes. So much for the PRACTICE of the Loco Focos respecting abolition.

The organ of American Democracy (!) thus exults, in view of the defeat of the noble Ritten, who refused to bow the knee to the dark spirit of Slavery!

The Washington Globe under date of the 21st Oct. says: 'The papers at the South properly appreciate the efforts of the Democracy of Pennsylvania to extinguish the firebrand of abolition in the great Keystone State.'

POLITICAL ABOLITIONISTS. They are more competent to cause failure and create confusion among the party which coquetts with them, than to injure that party against which they are in hostile array. Like the attendants on an Asiatic army, they swell its numbers, but give no aid in battle, and only increase the confusion and disasters of defeat. —Colonization Herald.

What says the election in Ohio on this subject? Only a transfer of 10,000 abolition votes from one side to the other! That's all!

SEIZURE OF REV. MR. MAHAN.

The Philanthropist publishes a correct copy of the demand of the Governor of Kentucky for the body of Rev. Mr. Mahan. It is as follows:

To His Excellency the Governor of the State of Ohio: Whereas it has been represented, by the affidavit of William Greathouse, that John B. Mahan, stands charged by two indictments in the Mason circuit court of this State, in aiding and assisting certain slaves, the property of the said William Greathouse, to escape from the possession of him, the said William Greathouse, out of and beyond the State of Kentucky; and whereas, information has been received at the Executive Department of this State, that the said John B. Mahan HAS FLED FROM JUSTICE, AND IS NOW GOING AT LARGE IN THE STATE OF OHIO; and it being important and highly necessary for the good of society that the perpetrators of such offences should be brought to justice: Now, therefore, I, James Clark, Governor of the Commonwealth of Kentucky, by virtue of the authority vested in me by the constitution and laws of the United States, do hereby demand of you, the said Governor of Ohio, the body of the said John B. MAHAN, AS A FUGITIVE FROM THE JUSTICE OF THE COMMONWEALTH OF KENTUCKY, and make known to you to receive said fugitive, and bring him to this State, having jurisdiction of the said offence, that he may be able his trial for the crime with which he stands charged.

In compliance with the requisitions, I herewith annex and submit to your Excellency a copy of the indictments upon which this demand is founded, which I attest to be authentic.

In testimony whereof, I have hereunto set my hand, and caused the seal of the Commonwealth to be affixed, at Frankfort, the 28th day of August, in the year one thousand eight hundred and thirty-eight, and in the forty-seventh year of the Commonwealth.

By the Governor, J. M. BELLOC, Secretary of State.

COPIES OF THE TWO INDICTMENTS.

The Grand Jurors empanelled and sworn for the body of the Mason circuit, at a court begun and held for the county of Mason on the thirteenth day of August, in the year of our Lord one thousand eight hundred and thirty-eight, in the name and by the authority of the said Commonwealth, upon their oath, do hereby certify that JOHN B. MAHAN, Gentleman, on the thirteenth day of June, one thousand eight hundred and thirty-eight, AT THE COUNTY OF MASON, did aid and assist certain slave named Nelson, the property of one William Greathouse, then and there in the said county of Mason being made known to the said William Greathouse, to escape from the possession of the said William Greathouse, out of and beyond the State of Ohio, and out of and beyond the State of Kentucky, he, the said John B. Mahan, not having lawful or color of claim to the said slave named Nelson, and provided, and against the peace and dignity of the Commonwealth of Kentucky.

THOMAS V. PAYNE, Attorney for the Commonwealth.

Attest: MARSHALL KEY, Clerk.

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Attest: MARSHALL KEY, Clerk.

The last number of the Philanthropist brings us the following distressing information. What must be the feelings of the wife and family of that innocent, MAN IN IRONS.

What will the people of Ohio think, when they are told that the unfortunate Mahan is in irons! A man, with a chain round each ankle, and another round his waist? What say our fellow citizens? Have Mahan in irons, just because he is a citizen of Ohio, the victim of any regard for the integrity of their State? Is it because he is a citizen of Ohio, that he is to be treated as a criminal? When the poor, crushed slave, striving peacefully for liberty, stopped at this door, he gave him food, raiment and counsel. For believes that he is guilty of the offences charged on him in the indictment, by which two Governors have been hoaxed. Mahan is the victim of SLAVERY.

COMMUNICATIONS.

TO THE AUTHOR OF 'THE TOCIN'.

Your letter in the Liberator of October 19, it seems to me, does not advert to the true and only question which is involved in Mr. Clapp's officiating in your house of worship. It is not a theme of investigation concerning free discussion, or Christian liberty, or a duty of excommunicating, or the duty of taking sides to what we hear; but there is a decisive criterion of the admission of slaveholders and their advocates, and of their accomplices in iniquity, to rank as disciples of Jesus, and preachers of the gospel of equity and peace. Your own observations, during your residence at the South, must have convinced you that the whole system of slavery is utterly irreconcilable with the justice and humanity, and, of course, contrary to 'pure religion and undefiled.'

Ample testimony has been furnished at the various meetings of the anti-slavery brethren, when you have been present, that the Christian churches are the strong hold of slavery; and that the sanction given by the holding and slave-breeding preachers and professors, to the northern churches and ministers, is the deadly wound which the influence of the oppressors, lullaby, and sleep the sleep of death.

It seems now to be the undisputed decision of all abolitionists, that nothing can effectually counteract the predominant force of slavery, until the whole body of the churches north of the Potomac and the Ohio resolutely exclude all slaveholders from communion; and, like cain, until they have been delivered from their present iniquity.

The practical acknowledgment, that a slaveholder is a Christian, by permitting him to preach and lead the devotional exercises of the sanctuary, is a direct overthrow of all that distinctive barrier which separates the church from the world—or, rather, it is a most impudent man-stealer acting contrary to the example and precepts of Christ, or inconsistent with the conduct and instructions of his apostles.

In this respect, the old adage is true—'Actions speak louder than words.' I am fully aware of the views which many of our Boston brethren have upon this topic; nevertheless, I cannot perceive wherein there is any essential difference between the strictest and the laxest theory, and their respective adherents upon this important subject.

All the parties agree in the fact, that slaveholding is contrary to the law of nature, the inalienable rights of man, the character and relations of man to his God, the very spirit and tendency of the Christian religion, and the prerogative of Jehovah as the Governor and Judge of the world. Thus comprehending the grossest impiety, and injustice, and irreconcilable with the utmost danger of the Lord's fearful condemnation. Now it is certain, that Mr. Clapp is one of the participants in that most heinous crime; and, moreover, that he is one of the most blasphemous and daring advocates of that 'mystery of iniquity,' who ever perverted the Holy Scriptures for the purpose of extenuating the grossest turpitude.

The question, therefore, is not whether you exemplified your conformity, by admitting a minister to preach in your pulpit, whose sentiments you doubted or disbelieved, but whose character you respected, whose virtues you esteemed, and whose learning you admired; but whether it is consistent with Christianity to recognize as a minister of the New Testament, a man who, to justify American slavery, declares that the God—

Whose wondrous arm in mercy broke,
From Israel's neck, the Egyptian yoke—

is a dealer in slaves—that 'slavery was a part of the moral code established by Moses'—that American slave-breeder and slave dealer hold their fellow-citizens 'in bondage, for his own good and the public or private benefit'—that, 'acting upon Christian principles, to emancipate slaves' is equivalent in crime to 'poisoning or burning' them—that those who were divinely commissioned to teach us a pure and perfect religion, have expressly allowed and sanctioned slavery; and that every slave ought to be thankful to God, that he could not be placed by the most enlightened philanthropist in a situation more favorable to his present and everlasting welfare, than in a Louisiana 'negro quarter.'

That is the language of an American professed minister of the gospel, on behalf of Christian liberty, civil and religious! But what a contrast between his blasphemy and corruption, and the spirit-stirring chant of the immortal Anglican Covenanter!

'Slavery! Virtue deems it as her grave;
Patience itself in candour is a slave;
Yes! if the will and horrors of God,
Bid suffer it awhile, and kiss the rod,
But wait for the dawning of a brighter day,
And snap the chain the moment when you may.'

I can very easily fancy Theodore Clapp, of New-Orleans, in your pulpit, announcing the abolitionists as 'heretics,' who have been quoted from his sermon delivered in April, 1838—and you sitting there, listening to his anti-Christian 'lies.' When he has finished his ungodly harangue, I imagine that I see John Pierpont, prefacing the hymn for the congregation to sing—'If the pulpit be silent, whenever or wherever there may be a sinner, bloody with the guilt of slavery, within the hearing of his voice, the pulpit is false to its trust.'

I hear the walls of your church reverberate—
'Wake! children of the men who said,
'All are born free!—Their spirits come
In Freedom's holy name they bled
And find you sleeping upon their graves,
And hugging their chains, ye slaves!
Vengeance is thine, Almighty God!
To pay it hath thy justice bound thee:
Even now I see thee take the rod—
Slip them not yet, in mercy—deign
Thy wrath yet longer to restrain!
Or let thy kingdom, Slavery, come!
Let Church, let State, receive thy chain!
Let pulpit, press and hall be dumb,
Here will we stand, and strike our lyre,
And Truth and Freedom shall stand by.'

We Yankees are privileged to guess—and I guess that John Pierpont had read that 'tocin' before he ran away; and if after his discourse, before the sermon was finished, the author of the tocin would have been alone in his pulpit.

It is of momentous interest to Christian truth, pretty and morals, that such men as Theodore Clapp should be excluded from all association upon gospel principles. Whatever else they may be, they are not Christians—and there is not more inconsistency, and it would be less precious to the cause of religion, to permit Abner Kneeland to proclaim his atheism, and Frances Wright Darroult to expose her beastly licentiousness in a profane house of worship, than to tolerate such clerical blasphemers and incorrigible men-stealers to declare their impious knavery, under the name of a gospel sermon.

STANDFAST.

'THE REAL QUESTION.'

Boston Quarterly Review for October, which requires notice. With its cantillanes I have no concern; and its envenomed falsehoods confute themselves, and therefore carry their own antidote. For when the author says—in the estimation of abolitionists, 'opposition to free discussion is the free expression of our honest convictions against abolition proceedings,' he knows that he willfully misrepresents the whole matter; that means by 'free expression,' lynching, scourging, laceration, robbery, destruction of churches, the burning of halls, and the murder of preachers. But if Mr. Brownson includes that system of argumentation in his 'free discussion,' then he must give us a new nomenclature, otherwise his language is very 'technical.'

Excluding, however, all reference to his untrue assertions, I propose to notice one paragraph. He says: 'The real question at issue is—Have the citizens of the non-slaveholding States the right to set on foot a

THE LIBERATOR.

series of measures—no matter what measures—intentionally and avowedly for the purpose of emancipating the slaves? This is the question. Have we the right to commence a series of operations for the accomplishment of an object, and to prosecute them with strict and sole reference to the accomplishment of an object, ever which we have no rightful jurisdiction?

From all reply to that question, the Review says abolitionists shrink. That is not true! The only correct answer to that inquiry has been given in the Liberator times without number. It is not directly, yet equally as forcible. I have certainly written at least as many answers as Mr. Brownson is years old, and am only sorry that he should therefore pretend to write upon a subject, upon which it is manifest he knows so little.

That he may no longer have a plea for ignorance, or an excuse for his distortions, I shall give him another answer, after the old puritan fashion of preaching:

1. *Negatively.* 'The citizens of the non-slaveholding States have not the right to set on foot, no matter what measures, for the purpose of emancipating the slaves—that is, they have not the right to set on foot kidnapping, village-destroying, transporting American citizens in ships and selling them in Africa, or the wholesale butchery of the slaveholders, for the sake of emancipating the slaves.'

They have not the right to commence and prosecute a series of operations for the accomplishment of an object, which is contrary to the will of God expressly declared, and the rights of man.

2. *Affirmatively.* The citizens of the non-slaveholding States have the right to set on foot a series of measures, which are consistent with the word of God, for the purpose of emancipating slaves. They have the right to commence and prosecute a series of operations, for the accomplishment of any object which is required by the Holy Scriptures to be accomplished, although they may have 'no rightful jurisdiction' over it from earthly authority.

There are two of the plainest and most direct and most positive answers, without shrinking or circumlocution, which can be given to the 'Real Question' proposed by the Boston Quarterly Review. But it is necessary to illustrate these replies, or Mr. Brownson will say that I am a 'mobber and an insurrectionist.'

For the scourging of Dresser, the imprisonment of Garrison, the ecclesiastical persecution of Nelson, Paxton, Scott, and Bourne, and the murder of Lovejoy—and thus add more guilt to his present criminality.

The non-slaveholding citizens 'have a right to set on foot all measures for the purpose of emancipating slaves,' which are consistent with the claims of the sacred volume. For instance—they are bound to enforce the injunction and the prohibitions comprised in the eighth commandment, and consequently must resist man-stealing, and not call it robbing, and must not be a kidnaper. Whether they should apprehend the kidnaper, and punish him, by forcing him to restore four-fold, and make him 'bring forth fruits meet for repentance,' is another inquiry; but that every citizen in this republic, who does not endeavor to procure the emancipation of slaves by all gospel measures, is a partner of the heinous guilt of slavery, is just as self-evident as the truth in the fable which amused our nation, and concealed it, was just as complete a thief, as he who actually stole it from the market-house.

That respect and application, Mr. Brownson may justly appropriate the adage—'Cur ridet de te fabula narratur!' I suppose Mr. Brownson understands the Latin; if not, translate it for his edification!

Now we say, that to develop the inquiry of slavery, to urge its abolition, to unfold the wickedness of the entire code of slave legislation, and to denounce against it that execration with which the Friend of sinners proclaims that whole system accursed, are measures which it is the duty of every Christian, and especially every gospel minister, to set on foot intentionally and avowedly, and never to change until the last slave is emancipated.

We also say, that Christians have 'the right to commence and prosecute a series of operations for the accomplishment of objects over which they have no rightful jurisdiction.' I use the phrase 'rightful jurisdiction,' as Mr. Brownson limits it in this language: 'They are laboring to do that which they have no legal right to do. They then are acting against law, are transgressors of the law, and obnoxious to its penalties.'

We thought that Peter and John had killed all that impious, and that Gamaliel had buried it under the weight of his own authority. Whether it be right in the sight of God, to hearken unto you, betrayers and murderers of the Just One, more than unto God, judge ye. What 'rightful jurisdiction' have American missionaries to go to China, Hindostan, the islands of the Pacific, Turkey, Ceylon, Borneo, and Africa, turning the souls of the pagan pilgrims the right to resist being made 'hewers of wood and drawers of water' to slave drivers, whose own country's statute book brand children expressly for the flesh market? By the operation of which system, the American republics are realizing the debility of a growing distemper constantly by spreading, and the American churches are bowing their knees to the spirit of Anti-Christ and the demon Mammon, until discord and corruption prevail, and the words of the prophet may justly be applied to them—'The whole head is sick, and the whole heart faint.'

We therefore assure the Boston Quarterly Review, that the thing which he reproaches us, is the very thing which we boast. 'Shrink! from replying to references to the American code of laws respecting slavery, no citizen is bound to fulfil any part of it; or, ligated by his allegiance to God, to oppose all laws, and to despise the penalties which the southern States, that hoard of lawless felons, would inflict ginsaying this—and we take our stand above law!—'Humanity—of God!—And for that appeal to the minister of the gospel, declares that we are justly 'the victims of lawless violence,' and deserve to be torn to pieces by the tigers of slavery. Away with such views, and such satanic bloody-mindedness!

NO TURNCOAT.

THE CAUSE IN ESSEX COUNTY.

GEORGETOWN, Oct. 12th, 1838.

DEAR BROTHER GARRISON:

In the greatest haste, just before leaving this place for Rowley, I take this opportunity to inform you, as briefly as possible, and not much in minute detail, 'how abolitionism is doing away' in Essex County. I commenced the duties of my agency, for the Essex County Anti-Slavery Society, on Sept. 3d. Since that period, I have lectured in the following places, viz. North Andover; Plainfield; West Newbury; Topsfield; and Rock. I lectured ten times in the different parishes of Haverhill; and during the whole of the lectures, an interest in behalf of the good cause continued to increase, and deepen in the hearts of multitudes. As a development of the sincerity of abolitionists in this year, On the afternoon of the 6th of Sept. I addressed the Juvenile Female Anti-Slavery Sewing Society, and the Juvenile Centa-week Society, of Haverhill Centre. About 300 children and youth were present at the meeting. Never before have I witnessed so interesting a group of children. Let all the children principles, and there will be no materials for mobs or war in the next generation.

I have assisted in forming anti-slavery societies in West and North Haverhill, Plainfield, and North Andover. In the three former places, the famous Cane-Apple has been felt by all, and its malignant influence exerted for the slave. And there, too, the contemptible Hubbard-Winslow doctrine has been quite unpopular. But, I am happy to say, that these forms of anti-republicanism are fast dying.

The officers of the West Haverhill Anti-Slavery Society are the following, viz. Rev. Mr. Cross, President; Ezra B. Welch, Vice President; Samuel E. Greenleaf, Sec'y; John Carlton, Treasurer. The following persons are officers of the North Haverhill Anti-Slavery Society, viz. Rev. B. Wheeler, President; Rev. Reuben Pease, Vice-President; Samuel Eaton, Sec'y; Stephen Badger, Treasurer. The officers of the other societies have not yet been reported.

Allow me to say, that the Rev. Mr. Cross, Wheeler, and Pease, had not taken their stand as abolitionists, previously to the lectures. I think the cause will be greatly advanced in their respective places and vicinity by their able efforts.

On the 28th of Sept. I lectured in the Congregational vestry in West Newbury. The house was crowded to overflowing, and although the night was quite damp, during the exercises of nearly two hours. The church was refused me for the first lecture. At the close, a committee was appointed to wait upon the trustees of the church, to ascertain if it could be had for my lecture the next evening. The trustees complied with the request of the committee; but, as the next evening was very rainy, the church was not lighted, the vestry was held in the vestry, which was well filled, notwithstanding the rain fell in torrents. At the close of the second lecture, additions were made to the anti-slavery society, which had been formed only two weeks previously. There is a fact connected with the formation of the society, that is well worthy of notice, which I will relate. At one of the weekly prayer-meetings, the minister being absent, one of the pro-slavery church-members read the chapter, containing the parable of the second fig-tree, which was well understood by the anti-slavery society, and a member of the church, made some very forcible and appropriate remarks upon the parable, applying it directly to the case of the slave. His zeal in the application of the parable, elicited remarks from other abolitionists, and they soon began to pray and weep for the slave, and before the prayer-meeting closed, the resolution was formed in the minds of the abolitionists to organize an anti-slavery society, which was carried into effect in a few days—although their minister, the Rev. Mr. Edgell, did much to oppose the formation of the *Swanton Anti-Slavery Society*. I believe a society formed under such circumstances will flourish amid all opposition, though it attends them at every step of their progress. From close observation in the towns I have visited, and from abundance of testimony, I am fully convinced that no abolition has accomplished anything for the slave, except the so-called Garrison abolition.

Yours for the slave,

PHILO C. PETTIBONE.

Wm. Lloyd Garrison.

For the Liberator.

POLITICAL ACTION.

HINTS TO ABOLITIONISTS.

Within ten days, the abolitionists of Massachusetts will have an opportunity to illustrate the strength of their principles, at the ballot boxes. May they so vote, as to illustrate their strength, and not their weakness! Abolitionists will pardon the following hasty and rough hints.

1. Remember them that are in bonds as bound with them, on the day of the election, and at the polls, as well as on the Sabbath, and in the closet.

2. There must be political action. Law makers, and law must make it. Legislators make laws, and voters make legislators. Every vote given to any one but an immediate abolitionist is given to support slavery. Therefore, you will declare by your votes for Congress, slavery in the District of Columbia, and the domestic slave trade, shall cease, or continue. Vote for one who is opposed to their immediate abolition, and you hold up your hand before God and the world, to sustain them. You record your testimony in behalf of oppression, and in crushing efforts for its overthrow, against Morris and Slade. You are virtually a slaveholder, and refuse to let the oppressed go free.

3. In so doing, remember what you vote for. The denunciation of God's image—the denial of legal protection to the innocent—the plundering of poor laborers of their hard earnings—the annihilation of the seventh commandment—the purchasing of women and children in lots to suit the Bible, and the Sabbath, from rational, immortal beings—for the internal slave-trade, a national disgrace, a political cancer, a moral pest, loathed by the world, and cursed of God. Then vote your mind. But don't vote for an enemy of abolition to go to Washington, and then complain that they sell men and women

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LITERARY.

For the Liberator.
Lines written on reading the Constitution of the New-England Non-Resistance Society.

THE LAW OF LOVE.

Hail! all unchanging, heaven-born Love,
We may not tell thy power;
Thy light, thy depth, thy bliss, thy grace
In Eden's blissful bowers.

More potent thou, than conqueror's sword,
On the red battle-field;
More mighty than the dagger's point,
Which vile assassins wield.

Clothed in Love's pure panoply,
Thou hast on earth's legion;
Thou art the armor of the just,
Thou art the armor of the just.

Father above! this little band
To thee we commit their all—
Who heareth the young ravens' cry,
Heedeth each sparrow's fall.

And wilt thou grant to be their shield—
Oh! keep them safe from harm;
Guide by thy own unerring light,
And fold them in thine arm.

Wordings on them will wax their heads,
With many a heartless fear,
And e'en thy high profaning ones
Will turn with bitter sneer.

But do thou, Lord of love, forgive—
Thy love is not what they do;
Create in them a heart that's clean,
Their spirit, O renew!

Grant they may know thy love is not
An alibi, a creed—
That not for sect, or caste, or time,
Did Christ the Saviour bleed.

Vengeance alone to Him belongs,
Who doth for sinners die;
He knows each thought, sees every heart,
With an impartial eye.

Hasten the time, Father in heaven,
When all on earth shall see
Each spear bent to a pruning-hook,
Each sword a ploughshare be.

LYNN, Oct. 16, 1838. MAGDALENE.

For the Liberator.

LINES.

Suggested while looking at the picture of the kneeling slave, with the motto, "Am I not a woman and a sister?" after hearing it said that there was as much difference in the intellect of the white and the negro, as in the hue of their complexion.

BY A FREE WHITE WOMAN.

Thou art our sister! though in chains, and humbled to the dust,
Thou art our sister before Him, th' almighty and all-just,
Who wrote upon thy stricken brow and sorrow-darkened eye,
"A token for a soul, a soul that cannot die."

And thou and we will trust in Him, that he will make us strong
To break the grievous fetters, that have bowed thee down so long.
Wait thou with patient charity, long-suffering, yet kind,
And we will pray most fervently, that, to our heart and mind,
The wisdom and the grace be given to speak the truth in love,
And pure, as it is hymned forth from angel-thrones above;

Till thine oppressor's heart shall raise the penitential prayer,
And thou, our sister, shalt be free, as the pure, blessed air—
Then shall be joy in heaven o'er him, and peace on earth for thee;
And the wide universe shall ring with songs of jubilee.

M. R. J.

For the Liberator.

MODERN CHIVALRY—CHEROKEES.

No hope remains for them, their hope should not be
In the "land of the brave, and the home of the free."
For bravely plainly personified slaves,
In the valorous conquest of Indian lands!

And, (most singular fact!) Freedom could not endure,
Unless the *recess* ever made it secure!

It is chivalry calls us, nor will we deny
Its just claims by refusing a speedy reply;
But will gallantly challenge our scruples and fears,
Bodily march "to the rescue," as brave volunteers;
Nor suffer a heathenish host of red faces
To keep worth and enterprise out of their places.

Our duty is plain—first, "as true to the Book,"
"On the things of others," we're counselled to look!
That these savages even, make ready confession,
That "the heathen" are given to Christian possession!

The treaty, (prepared as such treaties should be)
On our wisdom was founded, and they must agree!
We, agreeably to Scripture, the *stranger* take in;
And, of course, there cannot be a shadow of doubt,
That 'tis equally proper to take strangers out!
Why, if they perverely refuse to comply;
Why, if they know the decision—*surrender or die!*

Our kindness and sympathy sure they should praise,
And bow low to our mercy the rest of their days!
(Deep regret in the forest their obstinate course,
And remember their punishment might have been worse!)

For we're strangely permitting them all to go free,
When, in equity, they our servants might be!
For kind Providence, filling with mercies the day,
Gives their persons and property to us a prey!

We, grateful, return the first mentioned to Heaven!
Sufficient for us the *et cetera* given!
And though ranting fanatics condemn our measures,
(Because they're unable to reach our treasures,
Yet the Indian country, estranged from our foes,
We believe shall yet "blossom and bud as the rose")
Our plantations unnumbered, shall stand in review,
Blessed with *serenities* by thousands of wishes to do!

The *vile* *Garrison* party shall sink into shame,
Golden years in reserve shall cast down the foul name!
And we'll find them in halberd! yes, give them a grave,
In the "house of the free, and the land of the brave!"

C. GREENE.

Philadelphia, Sept. 19, 1838.

A CHILD'S FIRST IMPRESSION OF A STAR.

BY JOHN W. GREENE, ESQ.

She had been told that God made all the stars
That twinkled up in heaven; and now she stood
Watching the coming of the twilight on,
As if it were a new and perfect world,
And this was its first eye. How beautiful
Must be the work of Nature to a child
In its first fresh impression! Laura stood
By the low window, with the silken lash
Of her soft eye upraised, and her sweet mouth
Half parted with the new and strange delight
Of beauty that she could not comprehend,
And had not seen before. The purple folds
Of the low sunset clouds, and the blue sky,
That looked so still and delicate above,
Filled her young heart with gladness; and the eye
Stole on with its deep shadows. Laura still
Stood looking at the west with that half smile,
As if a pleasant thought were at her heart.
Presently, in the edge of the last tint
Of sunset, where the blue was melted in
To the faint golden mellowness, a star
Peep'd suddenly. A laugh of wild delight
Burst from her lips, and, putting up her hands,
Her simple thoughts broke forth expressively—
"Father, dear father! God has made a Star!"

INSCRIPTION FOR A DIAL.

Time flies; it is its melancholy task
To bring, and bear away, delusive hopes,
And reproduce the trouble he destroys.
But, while his blindness thus is occupied,
Dismissing mortal! do thou save the will
Of Time's Eternal Master, and that peace
Which the world wastes, shall be for thee confirmed.

NON-RESISTANCE.

REPORT

ON THE TENDENCY AND EFFECTS OF THE PACIFIC PRINCIPLE.

[Made at the late Peace Convention in Boston.]

The committee appointed to report on the tendency and effects of the pacific principle, believe that the subject before them is comprised in the following question: *Has this principle, when carried out agreeably to the precept and example of Christ, a natural tendency to secure, and would it result in the general safety and happiness of mankind?*

In order to arrive at the truth on this subject, we have deemed it important to consider this question both in a speculative and practical light. It has seemed to us, that some abstract reasoning, a priori, or from the nature of the subject, would reflect light upon the arguments which may be deduced from facts.

That the spirit of love and good will, and the practice of Christian kindness, forbearance, and beneficence, have a natural tendency to ally anger, to overcome the evil and unfriendly passions and designs of mankind, and to secure a return of friendship, is intuitively evident. To deny this fact would be to deny self-evident truth, and one of the plainest dictates of common sense. Solomon lays down the grand abstract principle, which holds good in all ages and places: "A man that hath friends, must show himself friendly." Agreeably to this, the apostle also says,

"Love, and love only, is the loan for love. All like the purchase, few the price will pay; And this makes friends such miracles below."

The apostle assures us, also, that this friendly course is the effectual way to overcome our enemies. "If thine enemy hunger, feed him; if he thirst, give him drink; for, in so doing, thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." The idea we take to be, that this pacific, kind and beneficent course will consume their enmity and evil designs, as fire consumes wood, and thus conquer them by transforming them into friends.

It is important for us to fix in our minds some of the prominent ways in which this pacific course tends effectually to secure the safety and happiness of mankind.

Among its happy effects, one, and not the least important, is the salutary influence it exerts upon the hearts and lives of those who practice it. It secures fellowship with God, the cordial approbation of conscience, and consequently a high degree of hope and joy, which are a harvest of solid happiness, and highly favorable to health and prosperity. Where this pacific and friendly spirit prevails, it overcomes the spirit of selfishness, envy, malevolence, injustice and unrighteousness; and enables one to restrain his evil passions and propensities. Let a person form the habit of universal non-resistance towards injurers, and of overcoming evil with good, and this habit becomes a shield and buckler against sin and temptation, and greatly augments his moral power to do good. On the contrary, the practice of litigation, or forcible self-defence, and of returning evil for evil and railing for railing, are replete with temptation and danger, and exert a very pernicious influence upon religion and morals, prosperity and happiness.

Another way in which this pacific course tends to individual and general safety and happiness, is by *allaying the anger, and overcoming the evil and unfriendly passions and designs of our enemies*. We have an example of this in the case of Abigail, the wife of Nabal, who happily succeeded in turning away the fierce anger of David and his men of war, by a friendly present, and by the spirit of conciliation, kindness, concession, and persuasion. Says the sacred historian—"Then Abigail made haste, and took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched corn, and a hundred clusters of raisins, and two hundred cakes of figs. And she said unto her servants, Go on before me; and behold David and his men came down against her, and she met them." After she had confessed the ingratitude of her husband, and made the proper acknowledgments, adapted to conciliate David and his men, she presented her gift, with a view to make the proper compensation and restitution. Then we are informed that David said to her, "Blessed be the Lord God of Israel, which sent thee this day to meet me. And blessed be thy advice, and blessed be thou, which hast kept me this day from coming to shed blood, and from avenging myself with mine own hand. So David received of her hand that which she had brought him, and said unto her, Go up in peace to thy house; see, I have hearkened to thy voice." In this way did this heroine preserve her own life, and the lives of all that pertained to her numerous household, at a time when an armed company, breathing vengeance upon all that belonged to Nabal, were on their way to shed his blood and take the spoil. And her triumph was so complete, that she not only overcame David's wrath, but ultimately secured his royal heart and hand.

We have another striking effect of the moral power of the pacific and friendly course towards enemies, in the history of Jacob and Esau. The latter resolved upon a bloody revenge from the time that Jacob stole his blessing, which murderous resolve he kept for twenty years; and on being informed of the approach of his brother in returning from Laban, he collected four hundred men, and went out to meet him, with a view to be revenged upon him for fraudulently obtaining his birthright and blessing. Jacob was timely advised of this hostile movement of his brother, and instead of preparing to defend himself and company with carnal weapons, he chose a more scriptural and effectual way. In this critical moment, besides most earnestly supplicating the divine protection and favor, we are told that "he took of that which came to his hand, a great provision therein; but that he did not desire to enjoy it without their consent; that he was a man of peace, and that the people who he sent to meet him, were of the same disposition; and if any difference should happen between them, it might be adjusted by an equal number of men chosen on both sides."

In the fall of 1682, Penn himself came to the colony with two thousand emigrants. While he was in the country, he met some of the Indian chiefs, and made a treaty with them. His mild and gentle manners made a great impression on the savages. He walked with them, sat with them on the ground, and ate with them of their roasted acorns and hominy. In this they expressed great delight, and the Indians long remembered him with feelings of love and veneration.

Penn also marked out the plan of a great city, to which he gave the name of Philadelphia, or the city of brotherly love. Before the end of the year, this place contained eighty buildings. In 1684 Penn returned to England, leaving the province in a happy and prosperous condition.

No part of America was settled more rapidly than Pennsylvania. The government arranged by Penn, was just and liberal, giving perfect freedom to every man to worship God in his own way. Thus at peace among themselves, the Indians being made their friends by justice and gentleness, the people of this colony afforded a striking contrast to the less fortunate settlements in the North and East. Numerous emigrants flocked to Pennsylvania; and in four years after Penn received the grant, the province contained twenty settlements, and the city of Philadelphia two thousand inhabitants.

This colony continued to flourish, and its increase in population was unexampled. The Indians, conciliated by kindness, remained for seventy years at peace with the inhabitants.

brother. And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand, because God hath dealt graciously with me, and because I have enough: and he urged him, and he took it." Never was there a more complete triumph of love, condescension, and beneficence, over enmity, revenge and malevolence.

We have other examples of the moral power of the pacific and friendly course, in the history of Saul and David. At one time during Saul's bitter and murderous persecution of David, by accident he fell into the hands of David, who only cut off the skirt of his robe, and injured him not. Presuming on the strength of this great act of kindness to overcome Saul's enmity, David ventured to appear in his presence to plead his cause, and, if possible, to induce him to renounce his murderous purpose. This pacific and kind course succeeded for the time being, and drew forth the following apology from King Saul. "Is this thy voice, my son David? And Saul lifted up his voice and wept. And he said to David, Thou art more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil. And thou hast showed this day how thou hast dealt well with me; forasmuch as when the Lord had delivered me into thy hand, thou killest me not. For if a man find his enemy, will he let him go well away? Wherefore the Lord reward thee good, for that thou hast done unto me this day."

In process of time, Saul's anger, envy and persecuting spirit were again excited against David, and he went forth with his warriors to seek his life. But the Lord caused a deep sleep to come upon Saul and his men during one night, so that David and Abigail came into his camp unperceived, and took Saul's spear, and a cruse of water, but David insisted upon sparing Saul's life. In the morning, he made another appeal to the heart and conscience of Saul, which drew from him the following acknowledgment. "Then said Saul, I have sinned: return, my son David; for I will no more do thee harm, because my soul was precious in thine eyes this day: behold I have played the fool, and have erred exceedingly. Blessed be thou my son David; thou shalt both do great things, and also shalt still prevail: and Saul returned to his place." We have no account of his further pursuing David. So completely did the clemency, kindness and forbearance of David disarm Saul from time to time of his anger and envy, and draw from him conditions of sorrow and shame. The same example is given in the history of the natural and legitimate effect of the pacific and kind course, toward a strong and conclusive argument in favor of the utility and expediency of perfectly following the precepts and example of Christ in respect to non-resistance, and overcoming evil with good.

Another way in which the pacific and friendly course tends to general safety and happiness, is by *exciting a strong, salutary, and restraining sense of shame in the minds of evil-doers*. Saul felt the power of this mighty restraining principle, when David spared his life. Suppose, for instance, that after Messrs. Cilly and Graves had taken their high offence at each other, had excited their murderous passions up to the duelling point, and the arrangements had been made for the late duel in Congress, that Mr. Cilly, like the penitent thief on the cross, had relented, and by the spirit of God, his heart had become filled with holy love for God and man, Christian self-denial, kindness, forbearance, and forgiveness. Under the influence of this spirit of Christ, he would, of course, have been disposed immediately to go to his challenger, and to make all proper acknowledgment of his faults towards him, or towards his friends, and to go as far as truth and honesty required or allowed, in making concessions, and restitution of injuries. Of course, he would have renounced with abhorrence his design to kill or to injure his antagonist, and have made the natural and convincing manifestations of kindness, good will, and love towards him, which such a spirit would have prompted him to make. Would his opponent have continued to cherish his anger and wrath, his murderous or abusive spirit and design, when he saw conclusive evidence of such a radical and glorious change in the heart and life of his antagonist, now no longer his enemy but his friend?

Suppose, again, that A. should have a neighbor B. who really loved his neighbor A. as himself, was ever seeking to oblige him, and do him acts of kindness, and who avoided the very appearance of injustice and unkindness. Would A. be likely to steal from B. or to rob him? But suppose he should, in time of trial, be tempted to do so, and his ever kind friend, with a full knowledge of the fact, instead of avenging himself, should only reprove him as he ought, avoid exposing the crime, and continue and increase his acts of kindness, beneficence, and generosity, when he might, by suing at the law, bring lasting infamy and condign punishment upon him. Would not a sense of burning shame forbid A. to repeat his outrages and injuries against B.?

Another way in which the pacific and friendly course tends to general safety, prosperity and happiness, is by *securing the esteem, confidence, gratitude and affection even of enemies*. Bad as the world is, respect is felt for the man who overcomes evil with good. We have a bright example of this happy effect of the pacific and friendly course, in the history of Wm. Penn and his colony. We will here copy a very brief sketch of this history, as we find it in Parley's first book of history. Revised Ed. p. 60.

In 1681, King Charles granted to him a large tract of land, (now Pennsylvania and Delaware,) and in the fall of the same year a good many persons, chiefly Quakers, set out in three ships, and came to America, and settled near Philadelphia upon lands. These brought with them a letter from Penn to the Indians. In this he said to them, "that the great God had been pleased to make him concerned in their part of the world, and that the king of the country where he lived had given him a great province therein; but that he did not desire to enjoy it without their consent; that he was a man of peace, and that the people who he sent to meet him, were of the same disposition; and if any difference should happen between them, it might be adjusted by an equal number of men chosen on both sides."

In the fall of 1682, Penn himself came to the colony with two thousand emigrants. While he was in the country, he met some of the Indian chiefs, and made a treaty with them. His mild and gentle manners made a great impression on the savages. He walked with them, sat with them on the ground, and ate with them of their roasted acorns and hominy. In this they expressed great delight, and the Indians long remembered him with feelings of love and veneration.

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No part of America was settled more rapidly than Pennsylvania. The government arranged by Penn, was just and liberal, giving perfect freedom to every man to worship God in his own way. Thus at peace among themselves, the Indians being made their friends by justice and gentleness, the people of this colony afforded a striking contrast to the less fortunate settlements in the North and East. Numerous emigrants flocked to Pennsylvania; and in four years after Penn received the grant, the province contained twenty settlements, and the city of Philadelphia two thousand inhabitants.

This colony continued to flourish, and its increase in population was unexampled. The Indians, conciliated by kindness, remained for seventy years at peace with the inhabitants.

From this very brief account of this peaceable enterprise, it is plain that the Indians were transformed from enemies into friends, by condescension, kindness, justice, and beneficence, and that the prevalence of this pacific and kind spirit was the true reason of the unexampled success and prosperity of this colony; while in others where forcible self-defence, avenging in-

juries, and returning evil for evil prevailed, they were subjected to great fear and terror, wars and rumors of wars, and to the depredations of a savage foe.

This memorable example confirms such divine precepts and promises as these. "A man that hath friends, must show himself friendly." And who is he that will harm you, if ye be followers of that which is good? "If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing, thou shalt heap coals of fire on his head." When a man's ways please the Lord, he maketh even his enemies to be at peace with him. Nothing can be better adapted to secure the esteem, confidence and gratitude of mankind, than properly carrying out the pacific principle. All persons of experience and observation can easily call to mind a multitude of examples of the powerful effect of this pacific course, in allaying and overcoming the evil and unfriendly passions and designs of mankind; in arousing conscience to exert her friendly power; in exciting a powerful and restraining sense of shame in the minds of evil-doers; and in securing the esteem, confidence, gratitude, and sympathy even of enemies.

It should not be overlooked in this connection, that the practise of overcoming evil with good is certain to obtain the divine favor and approbation. Of this we are certified in the following passage: (1 Pet. 2: 19.) "For this is thank-worthy, if a man for conscience towards God, endure grief, suffering wrongfully. For what glory is it, if when ye are buffeted for the faults, ye take it patiently? But if, when ye do well, and suffer for it, ye take it patiently, this is acceptable to God. For even hereunto were ye called; because Christ also suffered for us, leaving us an example that we should follow his steps. Who, when he was reviled, reviled not again; but committed himself to him that judgeth righteously." If, therefore, the divine favor and approbation are essential to our safety, prosperity and happiness, then is it safe and expedient, right and important, to practise non-resistance to injuries, and to overcome evil with good.

But is there sufficient moral power in this pacific and friendly course, to ally and overcome all kinds of unfriendly passions and designs; and is it the safest and best course under all circumstances? Will not this course fail to secure us against the outrages of the tyrant, the warrior, the robber, the murderer, the pirate, the libertine, the thief, the slaveholder, the mercenary oppressor, the hard-hearted villain, and those who are "past feeling," and whose "consciences are seared as with a hot iron?"

In arriving at the truth respecting these inquiries, let it be considered, that the Christian law makes no exception of these kind of enemies, when it enjoins love to enemies, non-resistance, and overcoming evil with good. "Resist not evil, but whosoever shall smite thee on the right cheek, turn to him the other also." "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you." "Recompense no man evil for evil." "Avenge not yourselves." "Do violence to no man." "How oft shall my brother sin against me, and I forgive him; till seven times?" "Yea, until seventy times seven." "Of him that taketh away thy goods, ask them not again." "If when ye do well and suffer for it, ye take it patiently, this is acceptable to God." "There is utterly a fault among you, because ye say to love one with another: why do ye not rather take vengeance? Why do ye not rather suffer yourselves to be defrauded?" "If any man have a quarrel against any, even as Christ forgave you, so also do ye." "Be patient towards all men, see that none render evil for evil unto any man." "And when ye stand praying, forgive, if ye have ought against any. If ye do not forgive, neither will your Father in heaven forgive your trespasses." "Charity beareth all things, endureth all things." So reads the Christian law.

Equally broad are the divine promises of protection and safety to those who follow Christ in obeying these self-denying precepts. Some of the chief of sinners have been converted to holiness by human instrumentality. And if we are naturally able, and morally bound, to convert the sinner from the error of his way, and to turn many to righteousness, as Paul did who said, "I have brought you through the gospel, that I have straggled if we are naturally unable to restrain and overcome the unfriendly passions and designs of men, by a pacific, friendly, beneficent, and kind course, always returning good for evil. The truth is, we have exerted but a mere fraction of that moral power to overcome sin, which we are naturally able and morally bound to exert. The law of the Lord is perfect, converting the soul, and it has moral power enough to restrain and reform the world, if the professed friends of righteousness would put on and wear 'the whole armor of God,' and faithfully use 'the sword of the Spirit which is the word of God,' and which the apostle says, 'is quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit.' For, (as the same apostle says,) the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds: casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

But it will be confidently averred, that the fierce and bloody spirit of persecution for righteousness sake, has often leaped over all moral restraints, and shed the blood of millions of martyrs. These, however, are but a small number, when compared with those who have fallen in the work of self-defence, and avenging themselves. And these martyrs have not lost their lives for practising forbearance, forgiveness, beneficence, and clemency, but for making bold and positive attacks upon the errors, hypocrisies, and vices of the world, and especially of the church. The pacific course, as far as these martyrs practised it, tended to their safety and happiness, but they felt bound to fight the Christian warfare in exposing and resisting the errors, hypocrisies, and sinful customs of the world, and in doing this, laid down their lives; we mean all who have fallen in truly fighting the Christian warfare. Multitudes of so-called martyrs may have lost their lives, like Lyman and Munson, and like Lorejoy, because they did not take the pacific course; and of consequence, their fall only shows the safety and importance of that course. But those whom God has suffered to lose their lives to true Christian martyrs, he took directly to heaven, and caused their blood to be the seed of the church. The more there are who thus lose their lives, the more speedily will the pacific principles of the gospel prevail, and ennoble the world.

But many imagine, and affirm that this pacific course will not be safe, until the time of the Millennium, when there shall be none to hurt nor destroy in all the earth. An able writer in favor of making ample preparations for war, says, "Until mankind shall generally enjoy the light, and imbibe the pure, peaceable, and benevolent spirit of the gospel of Christ, every people will need to be defended, that is, with navies, forts, disciplined troops, and institutions of war, for which this writer contended. We thank him for the candid admission that the spirit of the gospel is a 'peaceable and lowly spirit.' But it seems that those who have this spirit, are yet to be converted, under the dire necessity of defending their lives, liberties and persons, to use his language, 'by means so dreadful as that of the sword,' and

will remain under this necessity 'until mankind shall generally enjoy the light, and imbibe the spirit of the gospel.' That is, it will do to practise the pacific course in the time of the Millennium, when we shall have no occasion to forbear, forgive, and return good for evil; but now we must take heed and not carry our forbearance, forgiveness, and kindness too far, lest we lose our lives, liberties and privileges. But is not this to strip the gospel of its self-denial, and its 'benevolent and peaceable spirit?' On the same principle, it will not do to be too honest, while others will cheat us so—we may come to poverty. It will not do to be too righteous, while others are so unrighteous—for it will be unsafe—we may be persecuted for righteousness sake, if we carry it too far, especially if we practise universal righteousness!

Let us take another view of this popular objection, that we must wait until the millennium, before we stop fighting. Says an apostle, "From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?" And while forcible self-defence, wars, fightings, revenge, &c. continue to hold their dominion, the millennium cannot come, as all will see. Still the millennium must come, according to this objection, before it will do to beat our swords into ploughshares, and cease to fight. This seems like placing a ball in the centre of gravity, so that the coming of the millennium must remain in an eternal quiver, at least as far as human agency is concerned. For wars and fightings, and all the black catalogue of kindred and connected evils, will of course perpetuate themselves, unless we cease to fight, or the world should be regenerated without human instrumentality.

The most convincing and conclusive source of argument in favor of the pacific principle, lies in the baneful tendency and effects of the contrary course. The practice of litigation, of violent self-defence, avenging injuries, preparing for war, and using bloody weapons, is replete with poverty, misery, danger and death. To employ such protectors, is like setting a fox to guard a flock of geese. When man assumes the divine prerogative of vengeance, and inflicts vindictive punishment, it operates like the sacrilegious conduct of the seven sons of Sceva. Almost all the wars which have corrupted and desolated the earth, have owed their existence to some kind of bloody self-defence, in returning evil for evil, and would have been avoided by returning good for evil. Who would fight non-resistance? Who would contend with beneficence and clemency? If the apostle is not correct in ascribing wars and fightings to carnal lusts, what is truth? We conclude by recommending the following resolution:

Resolved, That the pacific principle, as enjoined by the precepts and example of Christ, is the only effectual way to overcome the evil and unfriendly passions and designs of mankind, and is the best and only method to secure either individual or general safety, prosperity and happiness.

CHAS. SIMMONS, }
E. W. ROBINSON, } Committee.
THOS. HASKELL, }

From the Christian Mirror.

The N. E. Non-Resistance Society.—Mr. Ladd's notice of the meeting which resulted in the formation of this Society, has called forth the following remarks from the editor of the Connecticut Observer.

"We are sorry to see these remarks,—for though Mr. L. voted against the Constitution of the 'Non-Resistance Society,' and retired from the Convention before the Constitution was adopted,—we apprehend that the liberality which he exercises towards its framers, may be set down by some as showing a leaning towards their measures. We feel assured that there is not power enough in the Peace cause to move onward, at least for ages, if it is required to drag along with it the whole train of the 'Non-Resistance Society.'"

A word as to the remark in the extract, that "Truth courts discussion." When will men learn, that in order to have discussion of any use, the human mind must not be thrown into such an attitude that it will almost inevitably reject the truth? The sower may cast abroad wheat, or some other grain, at random,—and a portion of it will take root in the earth;—since, luckily for the husbandman, the ground is not subject to prejudice, and feels no enmity to the hand that sows. Not so the human mind. It can, and often does, close itself against truth and render discussion vain, because its prejudices have been excited either against a cause itself, or against its advocate. If the community feel disgusted or alarmed at the ultra movements of the 'Non-Resistance Society,' it will be of no use to discuss the principles of Peace. The seed will fall on a rock. The more discussion there is, the deeper will be the disgust or alarm; and in the end a long cessation from discussion would have to be interposed, before a fair hearing. Our advice, then, to the friends of rational, scriptural Peace, in relation to the new Society, is, 'Refrain from these men and let them alone'—neither by word, nor by act, show any fellowship with them, nor admit any expectation of good from their efforts. Nothing short of this, we fully believe, can sustain the American Peace Society. It had already excited the suspicions of some—we own we were of the number—that it was verging to ultraism;—let it now show that these suspicions were without cause."

[To increase the agitation of the editor of the Observer, we would state, that Mr. Ladd voted for nearly every proposition advanced in the Declaration of Sentiments, though he was not prepared to adopt that instrument as a whole. In addressing the members of the Non-Resistance Society, in Convention, he expressly declared that he went with him nineteenth-twentieths of the way—that he had no doubt, should he live, that he would stand upon the same ground with them in another year.]

From the New-York Observer.

NEW-ENGLAND NON-RESISTANCE SOCIETY.

Some persons, we are aware, think that this Society will never be able to make any disturbance in the country. We know it can never gain strength enough to overthrow civil government; yet it may make some trouble,—like the tooth-ache, which is painful, though nobody dies of it. The members of the Society, if they follow out their principles, will not merely refuse to do military duty. They will refuse to testify before courts of justice, to serve on juries, and to pay taxes for the support of government. They will find occasions enough for coming in to exciting collision with the local magistracy, in every place where they may be found. They doubtless calculate upon this, and upon the effect of crying 'persecution,' whenever the government refuses to yield to them. And then, doctrines much like theirs were avowed by some of the early Quakers, and have never been universally abandoned by that denomination. The President of the Society is a Quaker. Rowland T. Robinson, a leading Quaker in Vermont, avowed these principles in a letter, published in the Liberator, perhaps two years ago. It will meet with some favor among the thorough-going Roger-Williams Baptists. Perfectionism has a natural affinity for it. Noyes, one of the principal leaders of the Perfectionists, was the first man who in print declared his 'independence' of the government of the United States, and renounced his allegiance. The Society may die out, or it may be an empty treasury; but we should not be surprised if it should succeed in producing vexatious occurrences in several places.

DR. CHURCH'S Tooth Powder, THE Great Tooth Preservative.

DR. CHURCH'S Tooth Powder, or the Great Tooth Preservative, is invaluable, because it is so excellent in cleansing the Teeth and making them white, and preserving them long.

In order to keep the teeth clean and white, use Brush and Powder must be used, not by the common method of brushing the teeth, but by the method here given, which will not only clean the teeth, but will also preserve them from decay.

2. It is an infallible cure for the Tartar collecting on the Teeth, which remains in.

Now, whenever tartar is suffered to gather, it causes the swelling and inflaming of the gums, causing absorption and the extrusion of the teeth from the jaw, while it is the source of great pain.

3. It is sure to cause and preserve a most beautiful, pleasant taste to the mouth.

Said indeed is the evil, the pain, the destruction of comfort and health, which is brought about by neglect of the teeth, and there can be no doubt, that it is more difficult than a bad breath; yet, by using our Great Teeth, how many hundreds and thousands have been preserved from this evil, and when in conversation, even the conscious of it, and involuntarily turn their heads, as if to hide their faces, and in a short time, by the application of the Powder, so that health, comfort and beauty, and a sweet breath, will be in the possession of all.

4. When the gums are soft and spongy, this Powder will make them firm and hard. Nearly one half of the teeth which are lost, are owing to the disease of the gums, and spongy gums, and collection of tartar.

Those who have used Dr. Church's Tooth Powder, have invariably recommended it to their friends, while medical men and the most scientific dentists, warmly expressed their approbation of it, and commended it to their patients.

5. A great number of certificates can be produced in favor of the Powder, but the following will suffice.

Having tried Dr. Church's celebrated Tooth Powder, with great benefit to my teeth, I feel obligated to state the facts to the public. About one month since, my teeth were anything but white or preserved in their natural color; for upon them were collected an abundance of dark, and on some of them, absolutely black matter, being a hard substance, which my teeth were covered with vitiated saliva, which not only gave a bad taste to the mouth, but rendered my breath exceedingly offensive. After the application of the Powder, in about two weeks, my teeth were clean and white, and the offensive breath was entirely removed. I enclose the Powder beyond all price.

April 26, 1838. SAM'L F. WOOD

As I have used Dr. Church's Tooth Powder, and have derived from it great advantage, and as I am willingly recommended it to all my friends, and the public.

Feb. 21, 1838. THEODORE G. ABOTT.

For sale wholesale and retail by

ISAAC KNAPP, 25 Cornhill, Boston.

Feb. 21, 1838.

PREMIUM TEETH.

